

GOVERNOR GLEIM OF KAMERUN INSPECTING INDUSTRIAL CLASS, ELAT

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Africa -

West -

Cameroons

Presbyterian Ch in USA

Bd. of Miss

Seventy-fifth

Anniversary

The new day in

Kamerun

Series

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A Big Sunday at Elat

SUNDAY, June 2d, 1912, was a Big Sunday at Elat. The preceding week the evangelists (19) returned from their trips, bringing their "sheaves" with them. During that week more than seventeen hundred confessed Christ. Sunrise prayer meetings were held where crowds gathered with eager interest, often two or three praying at once: meetings at 10 o'clock A. M., and 4 P. M. Sunday morning 5,270 people assembled for a three hours' service where 170 adults and 23 babes were baptized. In the afternoon another three hour service where about 700 partook of the Sacrament. That day 50 more confessed Christ and 508 were promoted to the "Nsamba" or second year class, from which they are eligible to church membership in a year. Many of the school boys confessed, but 39 poor people who had been overcome by temptation were suspended.

*THE NEW DAY IN KAMERUN

A *New Day* has dawned in Kamerun. Twenty-five years ago the first station in Kamerun was occupied by two missionaries. To-day there are five stations, in which there are 51 missionaries; 2,261 pupils in station schools, and 5,332 in the village schools, a total of 7,593 under instruction; a church membership of 4,309, and more than 4,431 catechumens or those under instruction, ready to be received into the Church in due time. The amount of money raised on the field for all purposes for the year ending March 30th, 1912, the Seventy-fifth Anniversary year of the Board, was \$11,107. The average wage is not over ten cents a day. Every church in the entire district is self-supporting. The village schools are entirely self-supporting, while the people contribute largely to the support of the station schools. The *New Day* has dawned in Kamerun.

The New Day in Kamerun is signalized by a New Evangelism.

In a late number of the "Bulu News"—the mimeographed periodical, the only newspaper in all Bulu land, is the statement:

"Many men are thinking of the Gospel in these days. They want to be Christians but do not know what to do about their many

*[German Kamerun on the west coast of Africa extends from British Nigeria on the north to the French Congo on the south, covering some 20 degrees of latitude and embracing 191,130 sq. miles. The northern half is occupied by the Basle Mission. The only Protestant denomination at work in the southern half is the Presbyterian Board of Foreign Missions. The part of the Kamerun occupied by our West Africa Mission extends eastward from Batanga on the coast, some 186 miles to Metet, the furthest station, and embraces the stations of Batanga, occupied in 1885; Efulen, 1893; Elat, 1895; MacLean, 1897, and Metet, 1909.]

wives. Since the Word came to Bulu, the leading men have not listened to it as they are now doing these days. It is not one place alone, but starting at the coast and extending into the interior."

"Herr Johnston came from the coast the other day, and when he reached Nko'olon, Sabata, the headman, started to talk. He had talked of these things many times in the past. Now he says he will do."

"At another town the headman said he would walk through the town with Herr Johnston. Before they parted the headman said he had fought the Word of God for years; now he wanted to be told what to do to be saved."

This man has thirty-one wives; the question of disposing of them in a proper way is no small matter. It affects the entire social structure of the native society.

The *new evangelism* affects all classes, the young as well as the old, women and girls as well as men and boys. "No one can realize," writes a worker in the Kamerun field, "what the ministry of the Spirit of God in these young lives means in connection with the salvation of people from sin. Not even the missionaries can know fully, but we see evidences on every hand that the children even now are the ones through whom God is speaking to many a father and mother, many a brother and sister. When you see them, only ten or twelve years of age, conducting morning prayers in their home villages, and telling the Word of Life they had heard at school with all the liberty of a grown-up, you know that God takes the weak things to confound the mighty. There is a wide-open door and a pressing need."

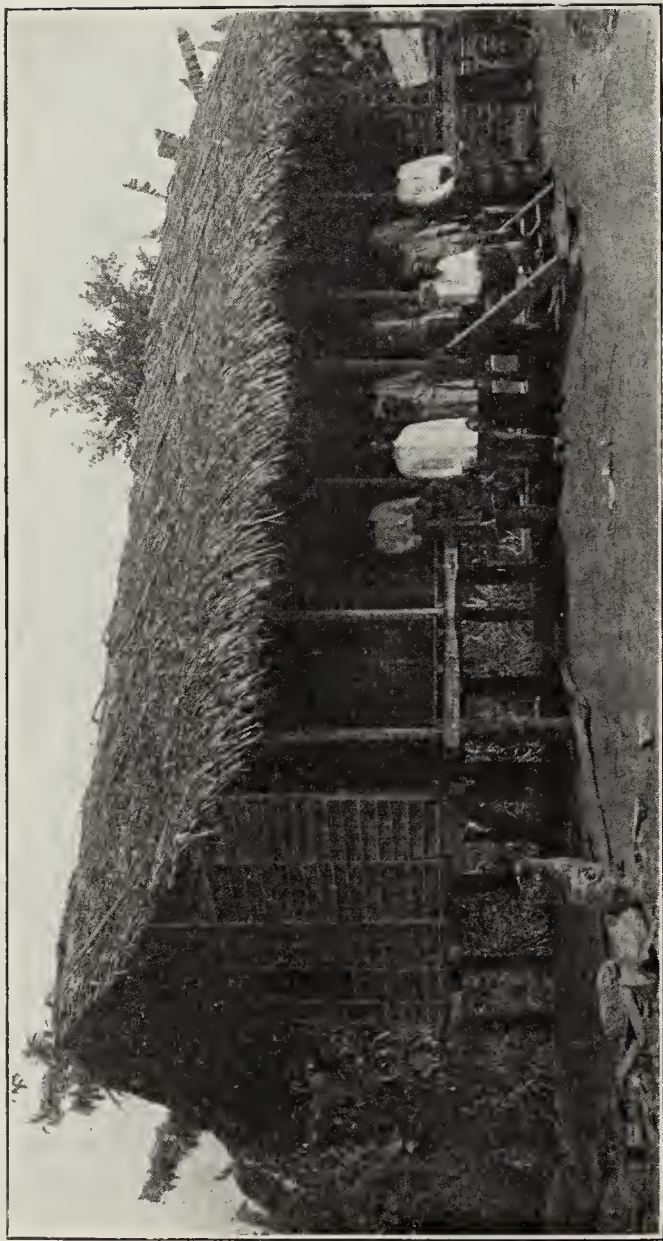
The *New Evangelism* manifests itself in many ways. Not the least is the eagerness of the people to attend the services on the Sunday and to hear the Word of God. On a single Sunday in October, 1911, there were present at the Elat

Church 4,650 persons. This number is unusual, but it has been exceeded on special communion Sundays.

"I was greatly pleased with Elat on arrival here," writes a newly appointed missionary, "and that feeling has grown since that time. There were over 2,500 people at service on Sunday. It was a most inspiring sight. The large number of people the day before clamoring for envelopes in which to make their offerings would have fairly alarmed a church treasurer in the home land. My first work was to help count the offering. There were 7,354 pieces of money, amounting to 358.65 marks. There is so much work to be done here, so many opportunities that one cannot find time to take advantage of them all."

Elat is the largest station, but Batanga, MacLean and Efulen give evidence of the *New Evangelism* as well. At Batanga the communion seasons are marked by additions on confession of faith, most of whom are from the Mabeya tribe. A few years ago no missionary knew the Mabeya language, and not one of the tribe had been brought to Christ. In a district back from the coast some six miles near the confluence of the Bongola and the Campo rivers, there is a population of Mabeya people who are cut off almost entirely from intercourse with other tribes. A number of these have within two or three years united with the church, and many more are in the catechumen class. One of the Mabeya headmen at his own volition erected a church building in his town. The Sunday morning, when the missionary preached in this church, built to accommodate a hundred persons, there were 200 present and 50 about the door, unable to find standing room inside. The work in the Batanga district was never more promising than at the present time.

On a Communion Sunday morning at MacLean Memorial Station there were 1,900 present. The next Sunday the number in attendance at Lam,



“Manse” belonging to Ubenje Church, an outstation of Batanga. Material and labor mostly contributed

an outstation some 20 miles away, was 700. At this latter service one of the most influential head men of all that region signified his purpose to identify himself with the Christian Church. There are at this station 1,500 regular envelope contributors; at Elat Station about 7,500. No small task to write the name of the holder of each small bag or envelope, and at the monthly offering to collect the gifts, count and classify them, repair envelopes or bags that are damaged, and see that all are returned to the proper parties.

At Efulen Station at one communion season 2,252 were present. The preparatory services commenced the middle of the week before, and were well attended, while half of the Sunday audience remained another day, for the Monday meeting. Many who came from a long distance desired to stay, but hastened home to care for sick or hungry husbands or children. In commenting on this communion, a missionary writes: "The interest here is not waning, and it rejoices our hearts that so many are coming and keep on coming. Very often we think of our less favored friends in America and other foreign countries. Surely we have the choicest vineyard in which to work."

Some idea of the growth of the work can be gained from the necessity which has arisen of establishing numerous outstations in the vicinity of the main station. The church at Efulen, which a few years ago could be handled by one man, now requires a band of workers. Within a few months there have been established two outposts some twenty miles from Efulen. The church building at one of these outposts, Alum, was erected to accommodate 400 people by "sardining" them. At the first monthly service held at Alum, there were 1,282 persons present. The most influential headman of the district put away eight wives as evidence of the sincerity of his purpose to become a Christian. This is typical of

outstations around Elat and MacLean and Metet as well. At one of the outstations it was necessary to remove the side walls of the building in order to accommodate the great crowd.

It is not, however, at the main station or at the outstations alone that the evangelistic work is carried on. Schoolboy evangelists are sent to a dozen different points easily reached in a few hours' walk from the station. These boys conduct weekly meetings. The young teachers are first instructed by one of the missionaries. The village schools are centres of evangelistic effort. All the teachers in the village schools are Christians. The Word of God is taught daily, and on Sunday the teacher holds a religious service. These schools are recruiting places whence come many of the people to the meetings at the outstations or the main stations. Decisions for Christ are often made at these outposts.

One village school is situated 145 miles from the main station. A group of six converts made the journey from this school to the station in order to be more fully instructed in the doctrine. Little groups thus formed ask for the presence of the missionary, and long tours are taken in order to keep alive the flame already kindled in some distant village. The Eton people, for example, located 140 miles to the northeast of the MacLean Station, were recently visited by one of the missionaries. No sign of mission work was visible in the entire region save that carriers who had heard the Word in rest houses or at the mission station welcomed him as he journeyed through their towns. Twelve miles from the end of his tedious journey the missionary was met by a group of Christians who evinced great joy at his coming. A few days' preaching and teaching, a little work in clearing away the forest and erecting a schoolhouse and dwellings for helpers, and the missionary returns to the station, leaving two faithful native assistants to evangelize "the regions beyond."



Class of Evangelists being instructed at Elat

From a village 85 miles southwest of Efulen, a little band of praying ones sent a Macedonian call. "To me," writes the missionary who responded to this appeal, "it was such a joy to sit down with these old men and women, and little children, and to talk with them of the greatest things in all the world, the things of Jesus Christ. One old man seemed deeply touched. I called the headman or chief of the town, who was a Christian, and we three sat together and the headman and I taught the old man just as you would teach a child. We explained what it was to follow Christ, then we taught him a simple prayer. He was in dead earnest about the matter. When Monday morning came many gathered, eager to say farewell to those who were to go on the long journey through forest and river to the Mission Station. A little band accompanied us in order to attend the communion service at Efulen the next Sunday. Four days of hard walking with sore, tired feet was the price which these grown-up children in faith paid to attend preaching services at the station. I wondered whether I would walk four days from dawn to dark in order to listen to the preaching of the Word, only four or five times. Who will say that they are not dead in earnest about their salvation?"

The *New Evangelism* in Africa is not afraid of New Methods.

The Men and Religion Forward Movement in America has created no little stir. It is of interest to note that there is a Men and Religion Movement in Kamerun.

"I want to tell you about the Men and Religion Forward Movement in Kamerun," writes a veteran missionary. "I ran off a few hundred posters on the mimeograph, and had them placed in the town. The meeting was well advertised. Reserved seats for men. There were 800 of them in a block. Counting young men and boys, 2,000. The women were curious, and they came also.

so the congregation was over 4,000. Fifty government headmen were among the number. Evina Minko, the biggest man in the country, who has 178 wives, was on the front seat. The meeting seemed to give all the men a different conception of the gospel. They had had an idea that the gospel was not for them, but for women and children."

The missionary did not rely solely upon the preaching services, for he adds: "Last week I stopped some ten miles from the beach and talked with a headman whom I had been trying to persuade to become a Christian for some years. Fifteen miles further on I stopped and had a talk with another headman, the biggest one between Elat and the Beach. The next day I talked with another headman, the son of an old friend of mine who was the leader in the Bulu uprising thirteen years ago. He told me he was going to become a Christian."

The Spirit of God is moving upon the hearts of the men all over the Kamerun field. If we ask for the explanation, we find it in the words of one of the physicians in Kamerun:

"In my labors here the Spirit has blessed the work of preaching the Gospel as well as giving medicine to my patients. God has granted me more fruits from my efforts during these months since my furlough than in all the previous years. This is due to personal work, and the personal work is made effective because of an hour spent in prayer and in study of the Word before daylight in the morning. The Gospel certainly gets hold of these people. I have made a little vest 'Pocket Companion' in Bulu, taking the verses that fit these people and their needs, and I am really surprised how no 'Word of God shall be void of power,' and truly it is not."

The New Day is characterized by a **New Society**.

There is a new social order in Bulu land.

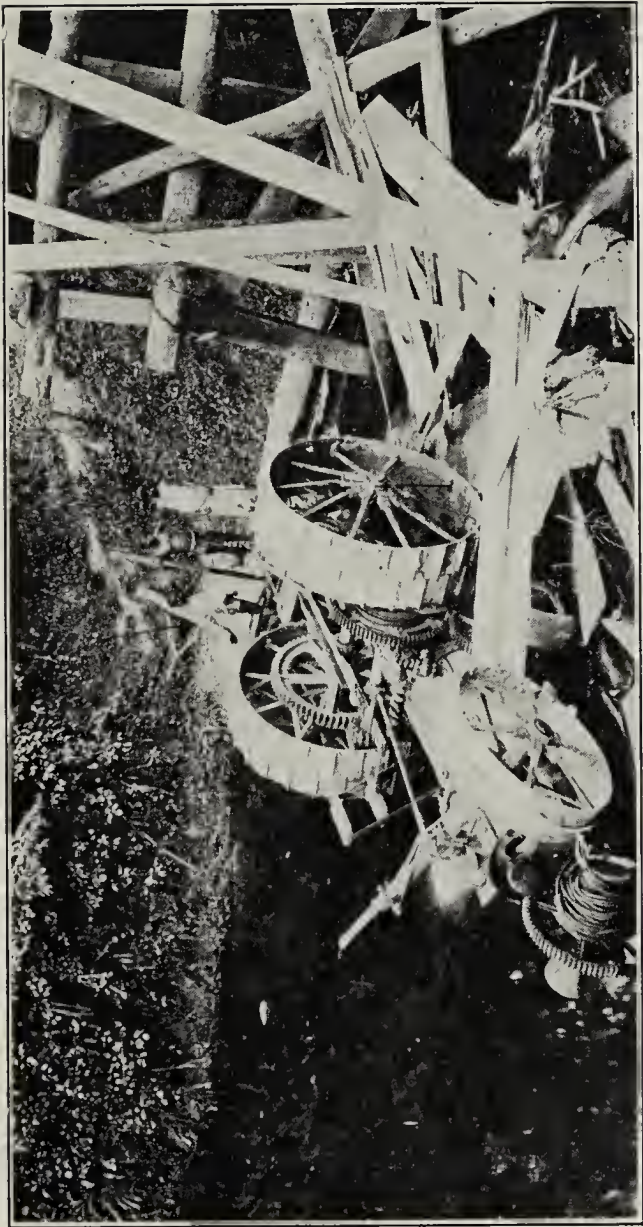
Thousands of the Africans in Kamerun have been taught to read. The publication of the "Bulu News" is looked forward to with great interest. The "Bulu News," insignificant as a newspaper, reveals the new order, as instance the following item:

"The Mission has bought a big machine (saw-mill) to cut boards. It is now at Kribi. Mr. Hope went down to see to the landing of it. This machine is very heavy, but when it is put together and a fire made in it and water put in, then it can walk by itself. We hear the government is afraid of the bridges, but we think that if we put planks on the bridges they will be all right."

The fear of the government was well founded. One of the bridges was not equal to the heavy strain put upon it by the big machine. At breakfast one morning the missionary physician at Efulen received word: "We fell through the bridge at kilometer 57 and Grieg is hurt—come over as soon as possible."

In a few moments surgical instruments, bandages and other articles needed in an emergency case in a forest thirty miles from the nearest point of civilization were all gathered together, and the missionary, mounted on a motorcycle, was speeding away toward the scene of the accident. The "hurt" was slight. The machine was, however, in the bottom of the river. By skill and patience and hard work it was lifted out of the water, but with many of the parts missing. Said parts will have to be replaced from America. Once in place at Elat, this "big machine" will prove a missionary indeed.

The industrial work has made great strides. Every station has some form of industrial work, but the main school is at Elat, where the carpentry, chair-making and tailoring classes have produced wondrous economic and social changes. The carpenters build all the dwelling houses, schoolhouses and churches. In the shops they



The "Big Machine" — The accident that stopped it from coming up to Elat, after about 35 miles had been made. It is about 120 miles to Elat from the Coast.

make the doors and windows, clothes presses, cupboards, chairs, tables, and all kinds of furniture. It takes six months to get articles from America, and four from Europe. Freight is high; finances low, so that the industrial workers are kept busy.

The results are not merely economic. The native sees the workman at the carpenter's bench, or lathe, or in the blacksmith shop, making the sparks fly, or doing tinsmithing, or soldering a broken spectacle rim, or repairing a broken phonograph, or a hole in the tea kettle, and he gets the idea that there is nothing a white man cannot do. "Oh, white man, it is a very small thing that you should cut a new glass for my watch and make new hands for it. Its heart is well, it walks all right inside, but there is nothing to show on the outside!"

The mere material benefit conferred is the least of the blessings. Industrious habits are formed. It means a great deal for these people—idle, indolent, lazy—yesterday in the bush, to-day apprenticing themselves for a three years' term of service, where punctuality, accuracy, perseverance and muscle are required. Meanwhile, the Gospel is being taught them daily, and while acquiring knowledge of the mechanical laws of the universe, they are learning that the moral and spiritual laws are equally potent and equally beneficial when obeyed.

Agriculture is not neglected. "We have just finished," states a recent report of one of the schools, "putting in large patches of peanuts and corn. Last term of school we set out 100 pear trees. Next week we will put in 40 more."

The report from the newest station in the far interior, Metet, states that "considerable ground has been cleared near the building, and a large part of it planted in peanuts. About 3,000 plantains, 1,200 pineapples, and 100 pawpaws have been set out, and several varieties of fruit trees. There are 150 young pear trees in the nursery.

Soap is being made out of oil from the palms on the station grounds." All this in a section of the Kamerun that two years ago was a wild African jungle.

A new desire has been created by the missionary. When the boys and men come to school and you ask them why, they answer: "I want to be a minister, a teacher, an interpreter for the government, a postman, and the like." Manual labor they despise. The men and boys think garden-making, cutting timber, and all manual work belongs to women. It means much, therefore, when the new appetite has been created.

The demand is greater than the supply. Traders and government officials are clamoring for a larger output. One trader, while paying 500 marks for chairs, said: "You ought to put fifty more boys at this work. If you had fifty chairs now I would buy them all." The sub-governor of Elat took home with him to Germany four of the chairs made by the Bulu boys, in order to exhibit them in Hamburg at the Colonial Exposition.

The whole educational work is on a broad basis. In addition to the industrial there is the training of theological candidates and evangelists, and the station and village schools for academic study. The schools are not ideal. On the opening day at the roll call it is necessary to check up absentees and collect tuition. "My mother died, and I have no one to give me anything," a student will say, when asked for his tuition. Another: "I am still hunting, but I have not seen it yet."

When the roll call is over, there is a long line of clothes, trousers, blankets which the doctor must inspect for contagious disease. A plentiful supply of ointment and vaseline is needed to deal with the itch and the jiggers and various other pests indigenous to life in Africa. No small task in a large station school such as at Elat,

where in the first term of the year 1912 there were registered over 1,200 pupils.

"Their general health," writes the principal of this great university (?), "has been good. In the absence of a physician our amateurs have done well. An impressive scene occurs twice a week when each boarder is treated to a dose of quinine. . . . The appearance of each boy squatting down before the doctor, with open mouth to receive his dose, reminded one of the 'Squeers' method. No doubt the absence of fever was brought about by this effective treatment."

The school buildings are inadequate, and the equipment is insufficient, and the curriculum is not all that could be desired; but the aim of the educational work is high and the results large. At the MacLean Station the following definite educational policy was adopted:

"We aim to put the Bible in the hands of the people, train up workers for every branch of our work to fit the people for the life they now live and will live. We believe there ought to be much more stress put upon the dignity of labor, and especially more stress upon the training of boys for efficient labor."

To aid the pupils to attain a higher standard, a clear statement of purpose is given to each pupil, the opening paragraph of which is as follows:

"Because the American Mission has taken me into its school, I promise that I will look upon school as a place where people learn to live a life that honors God."

It is only within a few years that the Mission has been able to keep any large number of women and girls in school. This is due largely to the Bulu custom, which permitted the husband or uncle or brother to sell the wife or daughter or sister at will. These ancient customs are being rapidly overthrown by government intervention and by the development of public opinion. Women and girls are now coming in larger numbers

to the schools. The changed condition is well illustrated in the following graphic description of a girls' school:

"We have here at Elat a motley bunch in the girls' dormitory. There are fifty of them, three mothers with babes in arms, one grandmother with her daughters and two grandchildren in the house. I do not think the grandmother is over 35. She has made good progress in school, and has proved to be one of the best women in the house. Fully two-thirds of the girls are married; more than half ran away to come to the school. I had doubts as to the outcome of taking such a conglomeration of material and labeling it a 'Girls' School.' But I stood back of it, and decided whether or not a girl should be taken in. I kept off the husbands when they came to get their runaway wives. I did not make an enemy among all the bunch of husbands; many of them to-day are my best friends. Thirteen of the fifty girls professed Christ during the term. The change in the girls by the end of the term was most marked. These girls were very unpromising when they started, but as I talked with them at the end of the term there was a frankness and a manifest desire to do what was right that made me feel I was talking to Christian girls. It was not a promising bunch of girls to turn over to a young woman and say: 'Here is your Girls' School,' but it turned out well."

This could hardly be called a model school, but the change from the past is so marked and the results so large that it means the coming of a *New Day in Kamerun*.

This change is strikingly manifest in a letter sent by one of the native preachers to a missionary physician, who had been on furlough, and was about to return to Africa. We give an exact translation of this interesting epistle:

"LAM, West Africa.

"I see very good now because I am able to write you a letter with my own hands. Great

thanks, great thanks, I give God, because God remembers people in two ways, 'mfa'a ya' (regarding) the soul he sent Jesus to save the soul, and regarding the flesh he sent the Doctor to come and help our bodies. Great thanks, great thanks, because of His great mercy. Praise to Him, forever. All people ought to praise Him. Father God of mercy. He never changes, although people do wrong. His mercy is still with us. I also say again to you, please write me and counsel me as you used to do. When we went to Elat, the words you counselled me helped me very much. Also the people of this place want medicine very much, spleen medicine, ulcer medicine, worm medicine, and 'Mintua' medicine. Please send me a letter of the prices how I shall sell. Stay well.

(Signed.)

"BEKALE MENDON."

The New Day is evidenced by the **New Mission Spirit**.

The Bulu is not willing to keep the Gospel to himself. He is looking after the "other sheep." Some two years ago the missionary with some native evangelists opened an outstation at Metet, 75 miles east of Elat, the most interior station of the Mission. Native men were left in charge at first, then the station was manned by two missionaries. It was a wild country and unpromising, save to those endued with the *New Mission Spirit*. To-day there is a church with an attendance at the Sunday service of between four and five hundred, a day school of more than 200, 110 of whom are boarders, and nine village schools in the vicinity of the station. These results have been accomplished by two missionaries, one of whom was present not more than half the time. The native Christian has been imbued with the *mission spirit*. Within a few months an outstation was established nearly fifty miles beyond Metet among the Yebekole. The Yebekole tribe is large and is neighbor to another

large tribe, the Maka, whose language differs slightly from that of the Mekuka, near Lolodorf. Many of these people understand the Bulu, the language familiar to the missionary.

Here is a picture of what occurs on Sunday in this remote station:

"We have big crowds seated in the street, for as yet we have no palaver house. They sit and listen. They are learning some of the songs. It is a great pleasure to lead them, and teach them these old songs of Zion. The schoolboys, having learned these songs, are able on Sundays to show others how they can sing, and they are of great assistance to us. Each Sunday the boys are scattered into companies, and sent out to hold meetings in the villages around us, and their name is legion; and in this way each Sunday we succeed in telling the 'Story' to hundreds of people. They are coming to know us and to realize that we are here to help them. As I meet people along the road, they stop and ask me about the 'things of God.' Some of the old headmen are getting frightened lest we will interfere with their evil practices, and are prohibiting boys from coming to school; but this will only serve to increase their attendance."

The leaven is working among the Maka tribe; as witness, the following incident:

"There is one headman of the Maka tribe, among whom we have never had any work, who sent for me to talk school, and he said if I would send a teacher to his town he would put up a nice large building for the school, a house for the teacher, and see that the school was filled with boys, perhaps reaching as high as 300. He has been sending some of his boys across the river to our school, where they go on Sunday afternoons, taking food for five days and staying there till Friday; then they go back to their towns and rest for two days. But these little fellows endure hardships trying to come over there, as they must wade through several swamps,



The only Missionary Residence at Metet Station
June 10th, 1912

walk about five miles, and then cross the big Nlong River, sometimes having to swim. I am hunting for a strong Christian teacher to go back there, as it seems to me this is a splendid opening.

"A year ago when I was sent up into this tribe to see about starting some work, they refused to let us get a place, and tried to drive us out; but now the very old chief who was so opposed to us has sent some of his boys to our school."

The terminus of the new railroad now being built from Duala, the capital of the Kamerun, will be within 20 miles of Metet on the Nlong River. From this main terminal of the railroad canoes loaded with cargo can travel up the river to a point 125 miles east of Metet. The loads can then be taken across country a couple of days and carried down a large stream whose waters flow into the Congo.

The day is surely dawning in Kamerun when the Bulu Christian, leaving his home and tribe, is willing to go into the jungle to an alien race to tell the old, old story!

The handing over of a strip of territory by France to Germany, extending from Lake Tchad, almost to the equator, and eastward as far as the Schari River, has greatly enlarged the sphere of operation of the Kamerun District of our West Africa Mission. The Bulu evangelist may yet have his share in the bringing of a *New Day* into *darkest Africa*.

NEW YORK, September, 1912.



Board of Foreign Missions
of the
Presbyterian Church in the U. S. A.
156 Fifth Avenue, New York